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### **SPECIAL ARTICLES:**

**“Spiritual Energies in Daily Life”**

**Review by W. L. Nash**

**The Place of the Missionary in Korea To-day**

**J. L. Gerdine**

**Transportation in Korea**

**W. P. Parker**

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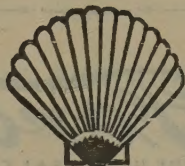
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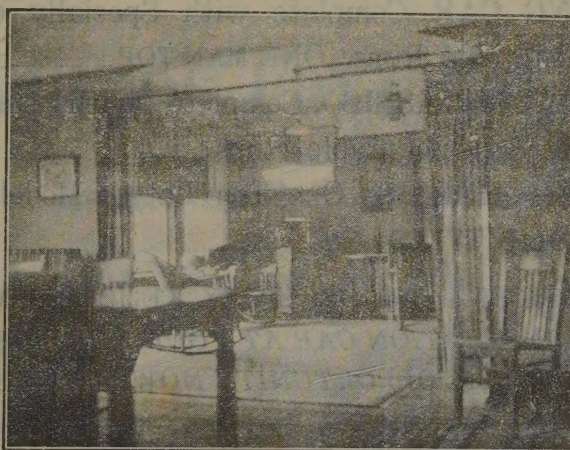
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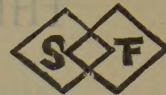
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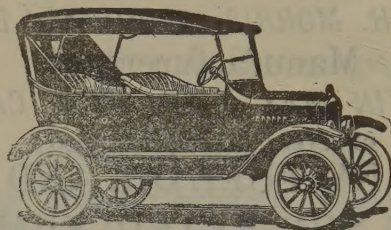
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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XIX.

DECEMBER, 1923

No. 12

### Editorial.

#### "Born of the Virgin Mary"

**R**ECURRING Christmas and the spirit of our time recall how, many years ago, a dear man asked the writer, "Are Christians supposed to believe in the incarnation of the Son of God; that He, of a virgin and the Holy Spirit, was born into the world a God-man, a divine human personality?" In response to my affirmative answer he said, "This is asking one to believe a great deal!"

**T**HIS teaching is to be credited, first of all, because the Bible affirms it, not apologetically but as a matter of course, much as it assumes the existence of God. Nor is this done once or twice but so frequently, directly or by implication, that "the testimony of Jesus is the spirit of prophecy." When God's human child stumbled through sin and was falling the Father caught him in His arms and prevented an utter fall by the inauguration of the process of reconstruction expressed to the tempter in the words, "You have bruised humanity's heel, but the seed of your woman victim shall bruise your head; for the words of the season of victory shall be, "In Him the tribes of Adam boast,  
More glories than their father lost."

**T**O our first parents were pledged multiplied sorrow and subjection even in domestic relationships; with toil and hardship as the heritage of the race and physical death as the earthly consummation; but these sorrows, not as penalties but as chastisements, because administered by the Comforter, should work out the peaceable fruit of righteousness. Mere innocence shall give place to seasoned character in which the human becoming partaker of the divine nature, shall escape "the corruption that is in the world through lust." Thus trembling human hands and feet clutched the lower rungs of faith's ladder stretching into the heavens and began the mighty upward climb!

**S**YMBOLIC sacrifices steady, the Shekinah of God's presence guides, eminent type-leaders appear from time to time and set a quicker pace, while anon the prophets draw aside the veil and reveal in outline the portrait of Messiah. The Lord's sign vouchsafed to the Davidic family through Isaiah reads, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." God with us! A little later this same prophet unveils the superb splendor of this coming succorer of mankind; "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Later, Isaiah reveals the Messiah as a sufferer; "He was wounded for our transgressions, he was bruised for our iniquities." Thus as the almighty and the all-merciful, He was well styled, "The desire of all nations!" Nor can we wonder at the tradition that the peculiar beauty of the Hebrew maiden is due to the common hope in the heart of each that she might become the mother of the Messiah.



**I**N the fulness of time a maiden, named Mary, was suddenly confronted and saluted by the angel Gabriel who said, "Hail, thou that art highly favored, blessed art thou among women!" Because Mary was alarmed at the presence and words, the angel added: "Fear not, Mary, for thou hast found favor with God and shall bring forth a son and shall call his name Jesus. He shall be great and shall be called the son of the Highest."

**T**O the woman's question, "How shall this be?" came the answer; "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy thing that shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she hath also conceived a son in her old age, . . . for with God nothing shall be impossible!" And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." Mary had done the most beautiful yet serious thing any mortal can possibly do by placing herself unreservedly at God's disposal. Left alone Mary pondered in her heart the angel's sayings. Next she hastened to her cousin Elizabeth, the only person on earth who could believe, understand and sympathize with her. No doubt these two prospective mothers had the most marvellous three months' visit with one another in the Holy Spirit, that ever fell to the lot of mortals, to the exultant reinforcement of the faith of both. Mary went calmly to her own home, now, and to her prospective husband. What did she say to Joseph? Nothing! Words would be futile. What said he to her? Nothing! Words would only make bad things worse. Joseph being a good man, proceeded quietly to put Mary away. Thus man's extremity became God's opportunity, to illumine the situation with truth, to the satisfaction of all concerned. Thus a virgin called Mary became the mother of the world's Redeemer, and her welcome to the sword of sorrow for the frequent piercing of her woman's soul, was the price she paid for this unique distinction.

**O**N the first Christmas morning, angels heralded Christ's birth, proclaiming peace upon earth to men of good-will among themselves, and of best will toward the Father God.

Then was inaugurated the laborious journey from the manger cradle to the cross on Calvary and into Joseph's tomb. This journey began with the flight into Egypt, was succeeded by the seclusion at Nazareth, which ended with Jesus' self-pronounced inaugural, read from the Scriptures in the synagogue of that city. "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor, to heal the broken hearted," etc.

**S**O ceaseless and vehement was the contradiction of sinners against Himself in the prosecution of his ministry, that the only way through to victory was to pour out his soul unto death. Only as he "stripped himself of first one robe of honor and then of another till naked he was placed in a borrowed grave" could he truly declare of his humiliation, "It is finished!" In this place of seeming defeat, three days later, was inaugurated the victory of the vanquished in the declaration, "Wherefore, God also hath highly exalted him and given him a name that is above every name." This peerless name and glory all Christians share. It even transcends the honor placed upon the virgin mother of our Lord! One day a woman interrupted Jesus' sermon, ecstatically shouting, "Blessed is the womb that bare thee and the breasts that thou hast sucked," to which Jesus responded, "Yea rather, blessed are they that hear the word of God and do it."

A. F. D.



# “Spiritual Energies in Daily Life”.

BY RUFUS M. JONES.

*Digest prepared by W. L. Nash.*

## Introduction.

*Religion as Energy.* Religion is an experience which no definition exhausts. We are evidently dealing here with something like that drinking horn which the Norse god, Thor, tried to drain; he failed to do it because the horn which he assayed to empty debouched into the endless ocean, and therefore to drain the horn meant drinking the ocean dry. To prove religion down to the bottom means knowing “what God and man is.” Each one of us, in his own tongue and in terms of his own field of knowledge, gives his partial word, his tiny glimpse of insight. But the returns are never all in. There is always more to say. In different forms of speech we can all say with St. Augustine of Hippo: “Thou hast touched me and I am on fire for thy peace.”

In saying that religion is an energy I am only seizing one aspect of this great experience of the human heart. It is, however, I believe, an essential aspect. A religion that does nothing, a religion that makes no difference to a person's life, a religion that is utterly devoid of power, may for all practical purposes be treated as though it did not exist. The great experts—those who know from the inside what religion is—always make much of its dynamic power, its energizing and propulsive power. Power is a word often on the lips of Jesus; never used, it should be said, in the sense of extrinsic authority or the right to command and govern, but always in reference to an intrinsic and interior moral and spiritual energy of life. The little fellowship of followers and witnesses who formed the nucleus of the new-born church felt themselves “endued with power” on the day of Pentecost. They passed over from a visible Leader and Master to an invisible and inward Presence revealed to them as an unwonted energy. Ecstatic utterance, which seems to have follow-

ed, is not the all-important thing. The important thing is heightened moral quality, intensified fellowship, a fused and undying loyalty, an irresistible boldness in the face of danger and opposition, a fortification of spirit which nothing could break. This energy which came with this experience is what marks the event as an epoch.

Faith in the sense in which St. Paul uses it does not mean *believing* something. It is moral attitude and response of will to the character of God as He has been revealed in Christ. It is like the act which closes the electric circuit, which act at once releases power. The dynamic effect which follows the act is the best possible verification of the rationality of the act. So, too, faith as a moral response is no blind leap, no wild venture; it is an act which can be tested and verified by moral and spiritual effects, which are as real as the heat, light, and horse-power of the dynamo.

Why do we not all experience the miracle and find *the rest of ourselves* through faith? The main trouble is that we live victims of limiting inhibitions. We hold intellectual theories which keep back or check the outflow of the energy of faith. We have a nice system of thought which accounts for everything and explains everything and which leaves no place for faith. We know too much. We say to ourselves that only the ignorant and uncultured are led by faith. And this same wise man, who is too proud to have faith, holds all his inhibitory theories on a basis of faith. Every one of them starts out on faith, gathers standing-ground by faith, and becomes a controlling force through faith. There are greater forces than those tidal energies (the rising tide, with all the forces of ocean behind it and the moon above it) waiting for us to use them for our tasks. They have always been there. They



are there now. But they do not work, they do not operate, until we lay hold of them and use them for our present purposes. We must be *co-workers with God*.

### I. The Central Peace.

*Peace that passes the understanding.* It is a peace which comes, not after the pain is relieved, not after the crisis has passed, not after the danger has disappeared; but in the midst of the pain, while the crisis is still on, and even in the imminent presence of the danger. It is a peace that is not banished or destroyed by the frustrations which beset our lives; rather it is in and through the frustrations that we first come upon it and enter into it, as, to use St. Paul's phrase, into a garison which guards our hearts and minds.

Frustration looks him straight in the face. Well, to achieve a peace under those circumstances is to have a peace which does not follow a normal sequence. It is not what the world expects. It does not accord with the ways of thought and reasoning. It passes all understanding. It brings another kind of world into operation and reveals a play of invisible forces upon which the understanding had not reckoned. In fact, this strange intellect—transcending peace, in the very midst of storm and strain and trial—is one of the surest evidences there is of God. Such peace is explained only when we discover that it is "the peace of God," and that it came because the soul broke through the ebbings and flowings of time and space and allied itself with the Eternal.

*The search for a Refuge.* Few things are more impressive than the persistent search which men have made in all ages for a refuge against the dangers and ills that beset life. The cave-men, the cliff-dwellers, the primitive builders in inaccessible tree-tops, are early examples of the search for human defenses against fear. But I am not concerned here with these material strongholds of refuge and defense. I am thinking rather of the human search for shelter against other weapons than those which kill the body. How to rebuild our refuge, how to find real shelter, is our

problem. What fortress is there in which the soul is safe from fear and trouble?

The most common expedient is one which will drug the sensitive nerves and produce an easy relief from strain and worry; but to seek refuge in some narcotic joy, to still the onward yearning of the soul by drowning consciousness, to banish the pain of pursuit by a barbaric surge of emotions, is to strike against the noblest trait of our spiritual structure; it means committing suicide of the soul. It cannot be a real man's way of relief. In fact, nothing short of finding the goal and object for which the soul, the spiritual nature in us, is fitted, will ever do for beings like us. There is no other shelter for the soul, no other refuge or fortress will ever do for us but God. "We tremble and we burn. We tremble, knowing that we are unlike him. We burn, feeling that we are like him." Whether we make the discovery or not, God is there with us; only it makes all the difference if we do find him as the one high tower where refuge is not for the passing moment only, but is an eternal attainment.

*What we want most.* Peace does not come to one who is watching continually for the results of his work, or who is wondering what people are saying about it, or who is envious and jealous of other persons working in the same field, or who is touchy about "honor" or recognition. Those are just the attitudes which frustrate peace and make it stay away from one's inner self.

There is a higher level of work and service and ministry, which, thank God, men like us can reach. It is attained when one swings out into a way of life which is motivated and controlled by genuine, sincere love and devotion, when consecration obliterates self-seeking, when in some measure, like Christ, the worker can say without reservation, "Not my will but thine be done."

### II. The Great Energies that Work.

*Trying the better way.* "Has any man tried to tame them?" asked Jesus.

"Yes, Rabbi, they have been bound with



chains and fetters. There was one that I saw. He plucked the fetters from him as a child might break a chain of field flowers. Then he ran foaming into the wilderness, and no man dare pass by that way now. . . ."

"Have men tried only this way to tame him," Jesus asked.

"What other way is there, Rabbi?" asked the man.

"There is God's way," said Jesus. "Come, let us try it." . . . A little later in the day when the companions of Jesus found him they saw the man who had called himself "Legion" sitting at Jesus' feet in his right mind—a quieted and restored person.

*He came to himself.* Was there ever such a short-story character sketch as this one of the prodigal son! No realism of details, no elaboration of his sins, and yet the immortal picture is burned forever into our imagination. He was not finding himself in the life of riotous indulgence. He missed himself more than he missed his lost shoes and tunic. If the world could only come to itself, discover what its true mission is and where its real sources of power and its line of progress lie, it would still find that God and man together can rebuild what man by his blunders has destroyed.

*Some new reasons for "Loving Enemies."* Nobody ever amounts to anything who lives without conflict with obstacles. It seems to be the law of the universe that nothing really good can be got or held by soft, easy means. . . . But if all this opposition and struggle is due to an "enemy," we certainly ought to love this "enemy," because it turns out to be the greatest possible blessing to us that we are forced to struggle with difficulties and wrestle for what we get. . . . Everything that drives us deeper, that draws us closer to the great sources of life, that puts vigor into our frame and character into our souls, is in the last resort a blessing to us, even though it seems on superficial examination to be the work of an "enemy," and we shall be wise if we learn to

love the "enemies" that give us the chance to overcome and to attain our true destiny. Perhaps the love of God reaches further under than we sometimes suppose.

### III. The Power That Works in Us.

*Where the beyond breaks through.* Something higher and greater still breaks through and reveals a deeper reality than any that we see and touch. Love comes through—not everywhere like beauty, but only where rare organization has prepared an organ for it. One person—the Galilean—has been a perfect, revealing organ of it.

*Conquering by an inner force.* Josiah Royce once defined faith as an insight of the soul by which one can stand everything that can happen to him. You arrive at such a personal assurance of God's character that you can face any event and not be swept off your feet. If this is so, it means that the most important achievement in a man's career is the attainment of just this inner vision, the acquisition of an interior spiritual confidence which itself is the victory.

*Living in the presence of the Eternal.* "I have before me the great work of living in the eternal God and in a humanity toiling in factories and shops. Oh, if I could only make real the presence of the Eternal to myself and to them!" It is perhaps a new idea to some that living in the eternal God is "work." We are so accustomed to the idea that all that is required of us is a passive mind and a waiting spirit that we have never quite realized this truth: No person can live in the eternal God unless he is ready for the most intense activity and for the most strenuous life.

Note: This book is so full of rich chapters with sub-chapters (those that *have been underscored* above) that I am unable to give a review of the entire book, because of the lack of space assigned for it. The subdivision of chapters prevents a review chapter and the wide variance of subject does not lend itself to a broad survey of the whole book. Consequently, the review covers only four of the eleven chapters.



## Australian Presbyterian Council.

GEORGE ANDERSON.

On Wednesday, June 20th, the members of the Australian mission journeyed to Chinju from various parts of the province for the annual meeting of council. It was a day of heavy rain, indeed moisture was the rule to the end of the council and the rising of the river delayed our departure for two days. But in spite of the dullness of things outside there was life in all the meetings. All rejoiced in fellowship and made the most of the hours not occupied by business. A butchers' strike caused the housekeepers some anxiety, but seeing that for the guests it meant no greater hardship than a diet of poultry there were no serious complaints. The children, too, enjoyed every moment and were a very happy band. I wonder how many will follow their parents in the task of winning Korea? Of that we cannot tell; what we pray for most of all is that they will be good men and women somewhere in the world. We held a social gathering one evening when everybody tried to forget that for most, the days of childhood belonged to the past, and succeeded very well. There was a very real feeling of comradeship among the big family of nearly fifty. The newcomers felt that all were out to work for all and for the great cause. On more than one occasion when a difficult situation arose the spirit of "Here am I, send me" was apparent. The morning and evening devotional periods with all contributing, brought the members to understand still more of the unity of the faith.

The old adage that the onlooker sees most of the game is perhaps not quite true, but the impressions of one who comes from other work and sees council for the first time may be of value. I think we all felt the reverence of the opening exercises as the chairman read from the words of the great prophets and psalmists and then led us in humble prayer. Scripture should never be read in public at all if not read well, and our leader understands

how to do it. If one expects to find observance of the standing rules of debate he may be disappointed. The council was "in committee" all the time with the advantages and disadvantages of that procedure. Once the proceedings were interrupted by the wailing at a Korean funeral which passed from the school ground close by. We newcomers were interested as we watched the play of different personalities and found amusement in the "breezy" passages. What would a debate be without a little sparkle now and then? It certainly would not be Presbyterian.

Many vital interests, other than the main routine work that come into the missionary's life, provide material for a lengthy treatment; all that can be done here is to indicate some of the outstanding items. A large hospital with its ministry of healing, and the training of men and women to help their fellows, claims the time of four Australian workers and demands a large expenditure. The desire to do something by way of rescuing women from houses of ill-fame and at the same time educating the public conscience against the system which enslaves them, seems to emphasise an impossible task and yet one which Christ's men and women dare not avoid. The considerable number of Chinese in the province, and especially in Fusan, presents a field for work which has already been begun elsewhere. The administration of a large leper asylum at Fusan and the mission's contribution of one worker brings an enormous task into review. And the members patiently sat through a whole day considering such a mundane thing as the establishment of a juridical foundation for the more convenient holding of property according to the laws of the land.

It was fairly obvious that the past year had been a difficult and depressing one. A totally inadequate staff had been struggling along against great odds, handicapped, too, by lack of Korean helpers for whose support no



money was available. Reading between the lines of the reports, several of which indicated slight decreases, it seemed clear that many of those who had toiled hard felt keen disappointment and were concerned about the future. Economic stress has added greatly to the problem by increasing the strain on poor churches who are often unable to support the necessary helpers. On the other hand some have risen to higher levels of sacrifice and fully maintained the standard set. Perhaps just now there is not such an enthusiasm for the acceptance of Christianity. Must we wait for another revival wave? Are our methods wrong? Is the church at fault? No definite and sufficient reason or combination of circumstances was given for the present slackness. Nevertheless our men and women are going out again in full faith. How greatly they were cheered by the news that the burden of debt carried by the home church so long has at last been lifted and that more assistance in providing helpers and evangelists can be looked for.

The discussion of the educational work had a special interest because of the pronouncement of the Government that it was possible for mission schools to obtain "recognition" while retaining the teaching of the Bible as part of the curriculum. At the same time the requirements of staff and equipment of a high standard which must satisfy the inspector, call for a large expenditure if the two middle schools for boys and girls are to reach this status. The distinctively evangelistic aspect of the mission's work was discussed on the

same day. It seemed to me that something was lacking, in that little or no attempt was made to think of these branches of the work together. At least I did not gain much information as to their relative values in our missionary campaign. Perhaps it is impossible to gauge the results; but beyond statistics hurriedly read there was little to indicate that any real attempt is made to discover what is actually accomplished.

There were a number of incidents of very special interest to me. An appeal from the largely unevangelized district of Kuchang against the supposed intention to close the station, coupled with the report of considerable progress in trying circumstances, made a deep impression on the members. It seemed a real "cry from Macedonia"; and it was good to see two women stand up and declare that they would keep the flag flying. Another indication of hunger and thirst after the true life was the story of a leper woman who attended through the sessions of a Bible school, even though this meant a daily walk of 7 miles each way. In a motion to ask for consideration of a fair living wage for Koreans and of the question of the increasing industrialisation of the country, is at least an attempt to give a lead in applying Christian ethics to everyday life.

At the end, having seen more of the problems and having come to know and appreciate our fellow-workers, we felt that our coming to this new land was greatly worth while.





## The Place of the Foreign Missionary in Korea today.

J. L. Gerdine.

I think we will all agree that the subject is timely and important. We are living in a different world from that which existed when most of us came to Korea. Modern inventions, international relationships, the dissemination of knowledge, the world war upheaval, new political and social ideas, have conspired to bring about such changes as to make necessary the restudy of almost all subjects. As regards the missionary and his work in Korea there is the further and more important factor of an organized national church with strong native leadership to take into consideration. The question would have arisen independent of the unusual world conditions. These only accentuate its urgency. The success of missionary endeavor in this field, as in any other field, is sufficient to make necessary some defining of the missionary's relation in view of that success. It is as inevitable as the question of parental relationship when children pass from the stage of dependence to independence.

The importance of this question, too, will be readily granted. There are three parties fundamentally related to the missionary enterprise, to wit: the mission boards, the national church and the missionary body. The mission boards have varied interests and important relationships but their *sine qua non* is the missionary. Without their missionary representatives their *raison d'être* would cease to exist. They would have no appeal to the home churches for funds and no channel for the use of funds without the missionary. That these representatives occupy the place they should, is not only of great interest but extreme importance to these boards.

The national church in Korea, as in other mission fields, is the direct result of following God's plan for the spread of His kingdom in the world.

"How shall they hear without a preacher and

how shall they preach except they be sent?" Missionaries considered as a body can always say with Paul "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Occupying this unique relationship to the national church the interests of that church is gravely affected by the place of the founders and their successors. An exceptionally wise and thoughtful Korean of mature years said to me, "It is unfortunate that two certain missionaries, (whom he named), do not recognize the great changes that have taken place in Korea. They still treat the Koreans just as they did twenty years ago. The older Christians make all allowance for it, but these missionaries exercise no influence over the younger generation."

It is equally unfortunate if these manifest changes lead missionaries to separate themselves from the Korean church in thought, sympathy and service. The Korean church would lose in many ways by such a course, but most of all in that subtle, indefinable but tremendously real heart touch, which is so patent in Christian service.

As for the missionary, he has dedicated his life to this service. If he fails it is a life failure. Both his contentment and success are primarily dependent upon a right adjustment. To feel out of place, or to have misgivings as to one's place, is not only disquieting but at least partially paralyzing to effort. More still to be out of place and not know it may mean positive harm to the cause. It is the difference between an asset and a liability, or to change the figure, the difference between an essential part of a machine and a monkey-wrench in the midst of its cogs and wheels.

In attempting to define the place of the missionary we will profit by viewing it first historically. How does it happen that there are missionaries? Where did the idea



originate? The answer to these questions is found in the command and commission of the risen Christ: "Go ye into all the world and preach the gospel to every creature . . . teaching them to observe all things whatsoever I have commanded you." No one has or can abrogate that commission. It is as binding to-day as when originally given. The place of the missionary is therefore that of an apostle—an ambassador. Mission work in its inception and earlier stages is simple. The missionary is to preach the gospel and make disciples. He may use a school or a hospital or a pulpit or a printed page for this purpose, but the end sought is the same. The question as to his place does not arise. This belongs to a later and more advanced stage of missionary activity. It grows out of the success of his primary object. After disciples are made and instructed, the church organized and officered, a new and important factor is introduced into the missionary situation. It is easy to overlook its full significance. A momentous change has taken place. A marked advance has been made in the attainment of the missionary objective. Instead of a few missionaries from foreign lands introducing a new doctrine, we now have a large native body imbued with the same purpose and occupying a new vantage ground in its approach to the people.

How does this affect the missionary as touching his primary object of preaching the gospel to every creature?

It has been contended (though not in Korea so far as I am aware) that with the organization of the national church this function passes from the missionary to the church in the mission field. It would seem that in some fields national church leaders and bodies have seriously questioned the right of missionaries to carry on evangelistic effort except by permission from and under the direction of the national church. Even the missionary body has been divided on this question. Dr. G. W. Fulton of the Presbyterian mission in Japan, who held this view, used the following

illustration, which very plainly sets forth the argument:

"Now, if I own a garden, and a man comes along and wants to dig, I will let him hoe and plant and water to his heart's content, if he will only do it where and how I want it, but if not, he will have to stay out of my garden. He may think he can do it without direction from me, in fact, he may know more about gardening than I do, but nevertheless it is my garden, and I am supposed to have some ideas as to how I want it, and I will certainly insist on my rights to have my fruits and vegetables grown according to my purpose and desire.

"To apply this, the church of Christ thinks that we are trying to work in its garden, without its direction. Very recently it has risen to the dignity of ownership and demanded that either we work according to its mind or leave the premises. The church is within its rights in this demand, and the mission should recognize this . . . I would express my conviction that the church of Christ has reached such a size and strength and influence that the Presbyterian and Reformed churches in America have little if any moral right to continue Christian work in this country for any length of time unless they can arrange to conduct their enterprise in connection with that church."

The summary of the argument on the other side as set forth by Rev. A. A. Pieters in his book "Mission Problems in Japan" is in part as follows:

"Missions and missionaries exist, not for the benefit of the church, whether at home or abroad, but for those who are without: that our place and work lie, not "*ad intra*" to the church, even to the church in a heathen country, but "*ad extra*" to it in spiritually unexplored, unoccupied, and unconquered territory. Our relations to the church are indeed important. If properly adjusted (as I think they will be in course of time) they will help, and if improperly adjusted they will hinder us greatly, but when all is said and done, the



importance of these relations is secondary and not primary. The primary thing is our calling as sent to the Gentiles, to open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified. We are unfaithful to this calling if we allow the defects and mistakes of the native church to dampen our ardor for the accomplishment of our work."

Even to-day the question seems to continue. At the session of the Council of Federated Missions held at Karuizawa, Japan, last month, discussing the same subject that I have to-day, Mr. Jorgenson of the Y. M. C. A., Tokyo, devoted his answer largely to a negative statement, namely, that the place of the missionary in Japan was not to preach the gospel to the Japanese. A hurried reading of his address as it appeared in four issues of the "Japan Advertiser" left on my mind two impressions, *first*, that in the opinion of the speaker the "great commission" does not apply to missionaries in Japan to-day, and *second*, that the work of missionaries should be determined by the view of a few from among the Japanese church rather than by the need of millions of Japanese people without the benefits of the gospel of Jesus Christ.

If missionaries, like their Master, are anointed "to preach the gospel to the poor: . . . to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," they cannot forego this responsibility to meet the whim of a few who deem such service an intrusion.

It seems perfectly clear that the organization of the national church does not materially change the missionary's place as regards the multitudes as yet unreached by the gospel. As long as there are unreached masses, classes and individuals, he has an open field and a place of first importance.

There remains much land to be possessed

and we have a divine command upon us to occupy the land. All this seems self-evident and yet we need to be reminded from time to time of the primary yet sublime object of our being here. We have a message of life for a dying people and none can deny us full liberty in this field. A certain bishop who presided at a mission meeting some years ago heard a discussion in which a missionary stated that he had been cramped in his work by certain conditions. He added that he did not feel that he had a real field for his efforts. The bishop inquired into the proportion of unevangelized in his field and remarked that he did not see how a missionary's efforts could be limited when there was such a number of unsaved within his reach. The outstanding and unlimited field for a missionary is evangelistic effort. If you are in a school or hospital the same is as true as in the direct evangelistic work. Each missionary can use all the time and strength he has in ministering to the spiritual need of those within his field.

I suggest that evangelistic campaigns and other forms of advance work may well be under the leadership of missionaries, though of course in consultation and co-operation with the Korean Christian workers. This seems to me a field of tremendous opportunity and urgent importance. Here, too, is a field where mission funds may be used without jeopardizing settled principles of self-support. Not only the planting of new groups, but their conservation and development to the point of thorough assimilation into the regular, organized national church, can best be done under missionary leadership and direction. In this way the fundamental work of missionaries may be reduplicated again and again in the same field. It is well for us to keep this in the foreground of our thinking. We are not so apt to be disturbed by restrictions in certain directions if we see at our hand this open, attractive and unlimited field of effort.

As regards the place of the missionary in relation to the national church we will not

find it so easily defined. It certainly lies between the place of self-assertion and the place of loss of self-respect and a safe distance from both. It is not difficult to discover tendencies in each of these directions. Both are pitfalls to be studiously avoided. They cripple influence and greatly impair usefulness.

Self-assertion is said to be a typical Western trait. It may belong to the natural man, but apparently it is only modified, not eradicated, by regeneration. Early stages of mission work allow for its use and unfortunately in some instances encourage its growth and apparently fix it as a habit. If this spirit is ever allowable, such is not the case when mission work has reached the stage that it has in Korea. A place will not and should not be accorded simply because one is a missionary and a westerner. The opinions of Korean leaders cannot be disposed of by a gesture, nor will these leaders follow mere *ipse dixits*. Men of intelligence and force of character (and such are our Korean leaders) are influenced by arguments and reasonable suggestions, but react unfavorably toward coercive methods. One of the shortest cuts to eclipsed leadership in Korea to-day is by the assertion of superiority and the claim of an inherent right to leadership.

On the other extreme is a super-sensitivity as to what Korean opinion will be on all subjects. One thus afflicted cannot speak his real conviction for fear he will give offense. His attitude becomes apologetic and weak. He carries about the thought that Koreans are looking out for slights or discriminations. His contacts with Koreans are not free and straightforward as he is always influenced by this preconceived idea. It is difficult for one in such a frame of mind to maintain his self-respect. It is needless to say that leadership is largely forfeited when one has reached that stage. Mr. Hugh Cynn, in an article which recently appeared in the KOREA MISSION FIELD, stated the basis of relationship between missionary and Korean Christian both

clearly and wisely. His words are as follows:

"It is certainly magnanimous to adopt a policy of 'He must increase, but I must decrease,' but one wonders whether there is not an even better way. If there is any one place where national and racial differences could be ignored, it ought to be in the church where the work of one universal Father is done. The basis of personal merit, foreign or Korean, is the only one that will stand the test in the long run. Discrimination for is as vicious as discrimination against."

We now have strong national churches in Korea. Koreans are pastors of Korean churches. Korean members greatly exceed in number in all our deliberative bodies. Missionaries are in the background in so far as appears on the surface of the church's operations. We rejoice that such is the case. Our purpose is realized in so far as, not only in appearance, but in reality, we become dispensable by reason of the development of qualified national leadership. The missionary's place here is not so much one of right and authority as of what is asked of or freely accorded to him. I know an outstanding leader in another field who was asked by his Board as he was returning for special work, what authority he would like accorded him. His reply was that he desired no authority other than that voluntarily accorded him by his associate workers. So in our relationship to the Korean church, our place will not and should not be determined by the fact that we are missionaries but because of our personal qualifications.

It is no disparagement to the national church of only a few years' history, and whose leaders are first generation Christians, to say that she has urgent need for the co-operation and advice of those who have the background of historic Christianity in their thinking and a world outlook on present day problems. The national church will meet with most of the problems and questions that have arisen in churches in other lands. Her leaders cannot have had either personal experience in the



solution of these problems or full knowledge of the experience of others who in the past have met and solved them. The equipped missionary can here render a service of incalculable value. This field is broad and important. It has to do with doctrinal errors, church organization and procedure, Christian standards, church discipline, training and edifying believers, instructing the young, social Christianity and other questions too numerous to mention. He should be equipped for service as an advisor and counsellor in all these matters. If he is so equipped his counsel will be sought and while he may be in the background, the influence of his work in this field will be wide and far-reaching. Here, too, that "bogey" of the ministry in the homeland—the age limit—does not apply. When one is too old to preach with the vigor of his earlier ministry and too feeble to stand the strain of long itinerating journeys, he should be at his best in the capacity of an advisor.

One of the most important places that a missionary can occupy is that of cultivating personal relationships. He may do this in a limited way among the non-Christian community. There are those whom the missionary can reach with the gospel easier than the native worker. It would be a wise policy and a fruitful field of service if each missionary would select those whom he purposes to

win to Christ. There are key men in his field who would be influenced by a wise and tactful approach and repeated attentions that show a personal interest.

This place of personal relationship, too, is especially applicable to his dealings with Korean preachers and helpers. The larger work both inside the church and out, must of course, be done by the Korean workers. The efficiency of these workers may be greatly influenced by the personal relationship of a missionary. Seed thoughts for sermons, deeper knowledge of the word of God, incentives to prayer and consecration, broader vision, and other spiritual benefits may be imparted and inculcated by the right use of the opportunities given through personal contact. It has been my observation that leadership is accorded not primarily to superior intelligence or dominating personality but to the one who has been the instrument in the impartation of spiritual blessing.

When we view our calling as missionaries along the lines touched on above we can but feel that changed conditions can only affect it on the surface; that in its real and deeper significance it is the same always. Further, that it depends largely upon—ourselves upon what we are—as to the place we hold in the oncoming of the Kingdom of God in Korea.

## Transportation in Korea.

WM. P. PARKER.

Had I been given this subject forty years ago the matter would have been simple. My essay would have run as follows: "Means of transportation in Korea consist of the jikky—the most wonderful machine for conveying goods, persons, possessions, materials of any size and description ever invented. The jikky consists merely of two forked poles hooked together and put on the back, but with this same instrument the Korean can literally remove mountains. On the jikky he

brings his pigs to market; he carries his plough to the field with the same—to see him carry his ox with it is unusual, but no doubt he does that also; with his jikky he conveys his goods to the purchaser in the city, his firewood, his grain to be threshed, his rice to eat, and his sick family to the quack. With his jikky he gets my five hundred pound M. W. boxes from the coast and trots with them hundreds of li till he reaches my house. With his jikky he handles my piano, strap—

ping it on his back, and walking over, smoking with one hand and calmly fanning himself with the other.

"For years, nay even for centuries, the mystery of the temple of Baalbek was unsolved—and then Captain Sherman came up the Taitong River, saw the jikky, and all was clear. Why the Syrians and contemporary Egyptians discontinued the use of the jikky in moving those huge boulders is not known, but it is thought that the discovery of Tutankh-Amen's tomb in 1922 will bring to light at least one of these interesting instruments."



Had my subject been handed to me thirty years ago, I would have said: "Transportation in Korea is confined to the jikky (see complete exposition above) and a short railroad from Chemulpo to the capital, put up—or down—privately by Americans. Since the latter as a method of conveyance is familiar—Finis."

But to-day!!!

First, let me suggest that what was handed to me as a title is decidedly inadequate. I would change it to read: "Modes of Transportation on the planet known as 'Earth' from Adam's day to August 1, 1923, inclusive." And then I begin: "As a concrete example of the various modes of travel and transportation let us take the little peninsula of Korea. Here we shall find every known and unknown mode of conveyance used or not used since the year of the earth number one—and then some. Let me enumerate: The jikky, the Korean pony, the donkey, the ox, the bull, the

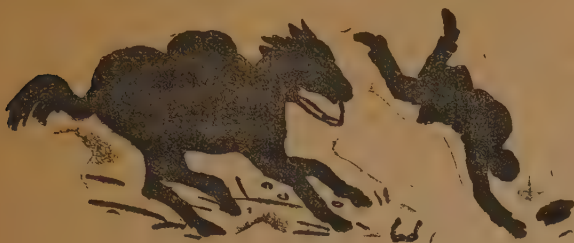
cow, the goat, the Manchurian horse, the American horse, the mule, the one-horse wagon, the drosky, the Alaskan sled, the one-man wagon, the two-man wagon, the three-man wagon, the 'rickshaw,' the wheelbarrow, the cart, the ox-cart, the bull-cart, the one-two-three-horse carts, the 13th century stage-coach, the huckleberry wood-burning engine, the street-car, the electric railway, the steam railway, horse-cars, the trailer, the carriage and six, the buggy, the chaise, the tin lizzie, the motor-cycle, the bicycle, the automobile, the Korean chair, the four-man chair, the two-man chair, the sampan, the rowboat, the sailboat, the house boat, the steamboat, the Japanese boat, the aeroplane, the seaplane, the balloon, and the etc." And then would follow at least two pages of explanation on each of these, the result being a three volume work.

However, to get down to wooden pegs: I suppose it would be possible to write even the history of the world in twenty pages provided you left out everything of importance and included no facts, and so I am required to set forth in two pages of the "*K. M. F.*" the complete account of the origin of species—of wagons—and their evolution, past and future. Here goes for such an outline of history as set forth, and confirming the facts known to a future posterity as the truth.

*The Pony.* Any exposition of my subject would be incomplete without a more extended account of the jikky, but since future discoveries in Egyptian tombs will reveal much upon this phase of my subject, I am going to start out with the most vicious animal of burden—next to the motor-cycle—in Korea. The reason the pony was considered the best means of travelling long distances in olden times was because it was impossible to dismount and remount the beast during a journey, so once the art of riding was learned and the mount made there was ever assurance of a one-piece jour-



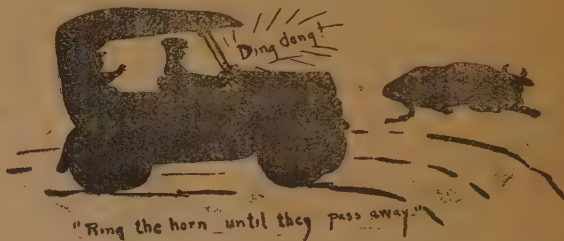
ney to the bitter end. Provided, I say, the art was learned. Otherwise . . . . . A pony, or even better a donkey, is the ideal to use in itinerating. (See Art. Enc. Brittan. Vol. lxxxii, pp. 698-987 contributed by Dr. Bernheisel. Also see K. M. F., Vol. 83, No. 9, p. 701).



My own experiences with a Korean pony have been set forth to an interested audience in these pages some years hence. On first coming to the field one of the lady itinerators in Mokpo station informed my wife that she had fallen off her Korean pony in four out of five possible ways, every way in fact but upwards—, each time landing in a watery rice-field, and moreover that she had fallen off her last time. Not that she had learned the art—she walks.

*The motor cycle.* This is old and yet new. Since my article is to be in no sense original, but merely a compilation of what the learned say on these various subjects, I will repeat a few words that are well known about this uncanny instrument of torture and refer the reader to a few books for a more comprehensive study. Unfortunately the motor-cycle was introduced into Korean society before the days of good roads, so there was a slight conflict, as jikky paths are not conducive to the best handling of a gasoline-driven engine even though set on only two wheels. So while crossing ditches at one hundred per minute was a most effective way to scatter the gospel, it was also a way oftentimes to scatter the missionary as well, and until roads were built the history of the two-wheeled self-goer was one of sadness and tears. (See Wach's Compendium of Impossible Adventures of an Itinerating Motor-Cyclist. Vol. ii, page 931. Also R. T. Coit's How to Jump Ditches and

Spread Tracts by Motor-cycle. Both pub. by Ginn, N. Y. ). And when the good roads did come Henry replaced the cycle with that smelliest and noisest of all conveyances, the tin lizzie. It is useless to compete with the book on Ford or the original directions and laws as to the use of the same gotten out and written for the Lit. Dig. by one of the missionaries of P. Y. on this subject, so let her rest.



There are a few more points of miscellaneous description. First, there is the bull cart. This consists of two wheels and a cud-chewing, long-horned beast under a yoke of half the cart. While not necessarily agreeing with my own children's opinion that the bull cart beats the auto., yet it is known that this method of travel is a favorite one to summer resorts, especially to one in Whang Hai Do known as So Rare (southern pronunciation). Here it is reported that one can get on an ox cart at this end and almost arrive at So Rare in time to start back. The fact of "almost" makes this method of transportation of man and family of inestimable value in saving bank accounts as the cart hire is only five yen per day, and one has to eat off the native population, see the country, and feel the air. Swelling up for breakfast is a favorite amusement, though the swell is from bites rather than dried apples.

This "steerage" travel has been replaced in late years by a boat which leaves once a week—sometimes—and only sinks every other journey, thus having been successful in the main—every other journey, that is—also.

One other method of transportation to set forth and then I am done. I refer to the native chair—or rack. When a certain representative of a certain home board came to

Korea several decades ago, the pony, jikky, and chair were the only means of getting to the capital city, and this trip was made. To say that this secretary is sympathetic with the missionary is putting the matter mildly. The two-man chair is nevertheless the ideal way to come in from an itinerating trip from sixty miles out when suddenly caught with an acute attack of typhus fever. (Try it yourself.) Particularly so when your chair coolies stop to drink at every passing inn and know as little about ease in conveyance as the ship of the desert—only much less so. There are more uncomfortable ways of sitting in a Korean native chair than in any similar instrument ever

invented and set up by the inquisition in its worst days.

As to the future: What is the use of prophesying when even before your article is printed your prophecy will become true, and you will get no credit anyway? However, now, on this last day of the seventh month of the nineteen hundred and twenty-third year, I see something of what will be here in our midst. At some time before this comes to the press we shall have, or have already had a direct line between Fusan and Antung by airship leaving every five minutes with stopovers at the principal points between, Songdo and Pyengyang.

## Calvary.

L. T. NEWLAND.

His wounded form hung on the Tree,  
For me, for me.  
The skies grew black around His head,  
The open graves sent forth their dead,  
When for my guilt He died instead  
On Calvary.

A thousand laughed His death to see—  
He died for me!  
They jeered Him as a crownless king,  
And for their gifts abuse did bring;  
But He replied not anything,  
From Calvary.

His cleansing blood flowed forth so free,  
For me, for me.  
They pierced Him with a heathen spear,  
And from that wound there floweth clear  
An antidote for sin and fear,  
Blest Calvary.

The Saviour died, it cannot be  
He died for me!  
O, ages sing that wondrous song  
And swinging stars the notes prolong,  
Praise ye the Lamb! redeemed throng  
For Calvary.

## Caroline Jane Patterson.

*November 23, 1913—September 15, 1923.*

At the regular meeting of Kunsan station, September 25, the following resolution was adopted:

"A dear little flower has been taken from our midst and carried to grace our Heavenly Father's home. We miss her sweet face and gentle manner, but the fragrance of her quiet and gracious presence will always abide with us.

"We would record our gratitude to God for the blessing He conferred upon us in sending us little Caroline Patterson for the ten years we were privileged to have her live among us. She was ever a quiet, gentle, little lady in all her ways, endearing herself to us all by the sheer sweetness and winsomeness of her personality.

"While our hearts are bowed in unspeakable sorrow over the temporary loss of our dear little friend, and go out in deepest sympathy to our friends and co-laborers, Dr. and Mrs. Patterson, we know that He doeth all things well, and that this is but one of the "all things" which "work together for good to them that love the Lord."



# What I would Do if I were a Young Missionary in Korea.

BY <sup>Ye</sup>YI SANG CHOI.

The writer, Mr. Ye Sang Choi, is one of the oldest and most honored and useful of Korean Christians. The following address is the first he has ever been induced to make to foreigners and was given to the Language School students in Seoul, consisting of about fifty new missionaries engaged in the effort of acquiring the Korean tongue.

The first thing to do is to forget that you are Americans who are working among Koreans, and to be fully persuaded that we are all from the same homeland, some of us having arrived in Korea and some in America. We are to work for the glory of the homeland.

I shall endeavor to speak from your standpoint, though I realize that aspiration is a different thing from realization and even if I were you, I might not be able to do as I suggest for you to do.

As Christians we are one. Our Heavenly Kingdom is above any earthly boundaries. Let us, therefore, not allow pride of nationality to be a hindrance to us in performing the work of the Kingdom. Even the Heavenly Kingdom must be militant and progressive, but its purpose is not to subject and to destroy others, but rather to bring help and salvation to all. In communism, those who have not, wish to take from those who have; but in the Kingdom of God, those who have go out of their way to give to those who have not. The reason for this difference is that earthly kingdoms are age centric while Christianity centers its aims and efforts upon God.

My first advice to you young missionaries is, that you emulate the older missionaries who have caught this vision of service. I take it that you wish to know not only the pleasant but also the unpalatable things I may have to say? (Loud clapping from the audience). America is powerful and large, while Korea is small and weak. Our common

membership in the Kingdom of Heaven is the only common basis on which we can meet; because it is natural for the powerful to look down on the weak, and for the weak to feel that they are looked down upon. Even in the church there is something of this feeling due largely, however, to misunderstanding. The ecclesiastical trouble at Taiku is due to the fact that consciousness of the Kingdom of Heaven, as yet, does not completely dominate the church.

You may as well understand that the Koreans are proud even though they may not have much to be proud of. They despise the Chinese who are great and the Japanese who are strong. Why are the Koreans proud? Because they have emphasized Confucian doctrine and think they have attained more than others. Moreover, the Koreans despise wealth and think that those who possess it must have acquired it by wrong means. When the missionaries first came to Korea the Koreans thought they must be very wicked because they lived in large houses. They, however, finally discovered that this was not the case.

The Koreans have always believed in a supreme creator, though many have fallen away from this belief. If you would understand the Bible, a knowledge of Korean customs will help you. Jesus spoke to the Jewish nation and Korea is similar to the Jewish nation of that day. The Jews were in subjection and desired freedom, but Jesus turned their eyes to the heavenly kingdom.

To conclude,—put the Kingdom of Heaven first: consult the oldest missionaries and try to understand the Bible by understanding the Korean people.

If you do not like what I have said, charge it up against the interpreter!

# The Educational Significance of the Industrial Exposition.

By D. N. LUTZ.

The Government Industrial Exposition held this year in Seoul during the month of October was only one of a number of competitive exhibitions, or fairs, which have been held throughout the country. While the agricultural products have been predominantly local, apples were found in the Seoul exhibits from all of the northern provinces and persimmons from all of the southern provinces. The exhibits have usually fallen into four main classes as follows: (a) the comparatively raw products from the soil and sea; (b) Korean and Japanese small products or home manufactures; (c) the promotion of new and improved machinery; (d) educational exhibits and demonstrations. In Seoul and other places live stock has also been exhibited.

It is understood that these various local affairs are a preparation for a more elaborate and all-inclusive exposition to be held in Seoul perhaps in 1925. No doubt local expositions will again be held in 1924.

The attitude of many of the Koreans has not been of a nature to get the help which has been intended. A little encouragement in the future from missionaries will not only increase the number of visitors but may produce inquiring minds as well. For the immediate future perhaps the industrial expositions offer us the most efficient means for relieving some of the poverty of the people, thus making further education and church extension possible. It is with the hope that we may realize some of these opportunities that the following discussion is undertaken.

There are various and sundry ways and means of education; in fact many of the most far-reaching and effective methods have been substitutions, for or supplements to, academic instruction. Some of these are constantly at work tearing down what has been built up in the schools; others are building where the

schools did not or could not. The latter may include particularly adult education, but there are also many means of educating the youth outside the schools. In America much rural improvement has been effected through the boys' clubs, girls' clubs, and "home projects" in various kinds of rural industries. Korean customs will scarcely permit of such endeavors at present but an understanding "sight-see" of the exhibitions would do much to prepare the minds of the people for a more practical education.

With a rural population of over 80 per cent our problems are mostly rural and must for the most part be solved by rural remedies. But the curricula of our mission schools are on an urban rather than rural basis.

The growing tendency on the part of Koreans, especially the younger generation, to turn their backs on the things of the past and trample over each other in a mad rush for the things of the West, presents problems as well as opportunities. The needs and opportunities for direct evangelistic effort increase faster than they can be met, while the demand for the newer education offers wonderful opportunities for the training of native Christian leaders.

Are we going to train up Christian men and women to gradually lead the people from the soil? That is what we are doing at present. We are training leaders, but for what? Certainly not for rural living and leadership.

Perhaps the industrial expositions in the future may be used in a limited way to accomplish what our schools have failed to do. If we can succeed in persuading a number of Christian farmers and students to go and study the expositions with the idea of getting some help for themselves and their neighbors they may be impressed with the undreamed of opportunities at their feet. The achievements



of others along agricultural lines may encourage them to undertake a new or improved crop or provide them with the necessary knowledge to change their present efforts from failure to success. At present many farmers are cutting down their new orchards in despair because of lack of knowledge and proper leadership. The greatest human influence on the Korean people is naturally that of their own heroes, so we must have outstanding successes in the new agriculture if we are to have Christian leadership for the rural districts. The inevitable adoption of Western ideas, good or otherwise, will bring both rural and city difficulties and we must have Christian leaders for both.

The Industrial Exhibition is in no way a fit substitute for agricultural and industrial education. It may, however, help to create a desire for such training if a more favorable attitude of mind can be induced. As is true of fairs in all countries, there has been much advertising of articles for sale, and this being done chiefly by Japanese business men the whole affair has been considered by the Koreans as simply a money-making scheme for the Japanese. Others have considered it as a Japanese effort to get paternal respect. Others have resented the fact that a certain number from each district have been compelled to attend. Of course such an attitude is not conducive to much educative value but the educational features have been there for those who were willing to learn. This aloofness only emphasizes the importance of the rural problem. Our present system of training creates a desire for Western civilization without presenting the economic basis for such standards. The exhibitions show, to those who will see, that many of the economic foundations of Western civilization can be laid in Korea's own soil through the use of Korea's own water, sunshine, and human resources.

The exhibition in Seoul this year continued for 22 days with a total attendance of over 500 thousand. The paying visitors numbered

350 thousand. The greatest number for any one day was nearly 40 thousand. On the last two days, when no admission was charged, the visitors numbered over 100 thousand; comparison of this number with the paid admissions during the 20 days may be some indication of the value of 20 sen to the Korean people.

Agricultural statistics were shown both graphically and in figures over the groups of similar products from the various provinces, showing the recent increase or decrease in production and the leading section for that product.

Judging from the space allotted to certain products, apples for example, a stranger might have received the impression that the country is abounding in splendid apple-trees everywhere. Even though he noted the many rice straw products and the many rice handling machines he would scarcely get the idea that the chief industry of the country is growing rice. Nor would he get the proper proportion of the other well-established agricultural products. But true to name it was really an exposition of "by-products" or side-line products; in many respects a picture of the future rather than the present.

Since many of what are now only "by-products" are destined to become main products their prominence in the exhibition is of great education value. Competitive exhibits of well-established products only would result in nothing more than improvement in quality and yield. While there are yet possibilities of improvement of Korea's own crops, it is to be remembered that thousands of years of effort to extract existence from mother earth have not been without improvement of the crops themselves. For example, the development or selection in Korea of the persimmon is comparable to the development of the apple in other countries. On the other hand there are many crops suitable to this country which have been highly developed elsewhere. The introduction and successful promotion of some of these crops therefore

means greater progress for the country than the mere slight improvements of the limited staple crops. The introduction of long staple cotton, the apple and other improved fruits, the sugar-beet, improved live stock, the dairy cow, and other highly improved products, will bring advantages never dreamed of by the Koreans a few years ago. It will increase wealth, insure the food supply, and provide products for properly supplementing the present limited diet.

The same advantages await the use of machinery properly suited to conditions in both manufacturing and in farming operations. Whatever increases the productive power per individual helps to make it possible for each one to have a little more of the comforts of this life. Increased production not only tends to lift the people above the condition of mere existence, with its attending evils, but also makes possible enough leisure from the task of providing fuel, food, and clothing to permit the education of both men and women and the setting aside of an increasing number for intellectual and spiritual leadership.

While the effect of such expositions will be to benefit the entire population the greatest benefit will come to those individuals who have the progressive spirit and take advantage of the opportunities to acquaint themselves with the possibilities of their country.

As missionaries we should study the exhibitions to learn the material possibilities of the country because the church must keep pace with material progress, not forgetting of course that all things belong to God. Also, because the growth of the church with its need of trained leadership is quite dependent upon the material prosperity of its membership.

The farmer who learns how to make profitable improvements in his agriculture not only helps himself financially but he helps to lead the way in which he and his fellow farmer Christians can carry on and extend the work that has been established by foreign funds. As with all fairs the greatest good comes only

to those who are willing and able to study and understand the exhibits, but the casual observer will also get some benefit from them. Perhaps a beautiful apple display may only arouse a desire and bring to notice the fact that nice apples can be grown in the country, but if this desire leads later to investigation of methods and finally to apple production the exhibit has served its purpose.

One danger is that an exhibit shows the possibility and may lead to trial without sufficient knowledge of the new undertaking, later resulting in failure and discouragement. It is interesting to note that this danger was guarded against in the Seoul exposition by a caution over the apple exhibit stating that although apples can be profitably grown, there are many fungous diseases and insect enemies to be fought. In another department this very information was displayed. The two exhibits combined with other related ones served to show to the careful observer the importance of an enlightened and educated rural population, with well trained leaders, if the desirable agricultural products of the West are to play an important part in the life of Korea.

The growing of any introduced crop is at great risk, but since before it can be exhibited a part of the experimenting must have been done the exhibit is in reality an indication of possibilities. The fact that it can be grown is of interest; resulting profit is quite another matter but most of the exhibits also provided information on cost of production and other factors.

Of the machine exhibits the most numerous were those which are used in the homes such as hand-looms, both Korean and Japanese. These were shown in operation and both the kind of work and the speed could be compared. Larger machinery such as rice hullers, gasoline engines, irrigation pumps, power cotton gins, improved oil presses and foreign plows were also shown and advertised.

Manufactured articles, Korean and Japanese, occupied much space. The live stock exhibits, though small, included improved breeds



of sheep, hogs and poultry. Perhaps the horse was represented in the pony and dog circus. The dairy cow was conspicuous in that she was represented by only one bull as compared to 25 or more fat Korean cattle.

Educational demonstrations as to the advantages of improved breeds of chickens and the food values of various products were well presented. Printed information was handed

to the most interested. Many other important features have not been mentioned and many others were not seen by the writer.

During the Seoul exposition special religious meetings were held at the Y. M. C. A., and religious tracts were distributed on the exhibition grounds. Permits for other religious work among the crowds were not obtainable.

## American Revival Methods in Seoul.

E. W. KOONS.

"Hold on here! Stop a minute! Why don't they put an emergency brake on these jinrickshaws? Mr. Guide, can't you stop this man?" So, Mr. American Traveller, on the afternoon of October 21st, as he and Mrs. Traveller were passing the Seoul Y. M. C. A. on their way back from a tour of the city.

When Mrs. T. mildly asked the reason for stopping in the muddy street, instead of going back to the warm, comfortable hotel, he answered "Just hear that trombone, it sounds for all the world the way Rodeheaver used to play 'The Holy City' in the Tabernacle in Syracuse. I'll have to see who in this God-forsaken spot can play like that."

So down he got, and worked his way through the crowd standing in the narrow alley beside the building, and then pushed through the outskirts of the denser throng in the Y. M. C. A. yard, till he could see the platform, and there was "Rody" himself. The trombone sounded the melody of "Brighten the corner where you are," but what were the words "Rody" was singing? His voice filled the tent—"No-eiit-nan got-ei pit-chul pit-chu-ra" and then with a rousing "Chan mi hapsaita" they were started.

Mr. T. lost no time in going back for his wife, and they forgot all about the hotel, while they watched the crowd, and listened to Dr. Biederwolf's eloquent address. It was fascinating to see the faces light up as the eager young interpreter caught and passed on to them the gospel message. The visitors could easily have imagined themselves in the old

Tabernacle again, and when they learned that there was to be a mass-meeting for men and women both that evening, they hurried off to get dinner and return for it.

Not without reason did they say when they were back in the U. S. A., "That was the most impressive sight in all our trip." The sides of the big tent were raised to extend the roof, and on the bare ground were spread 500 big mats (old straw grain-bags, if the truth be told) and on them sat, as close as they could be crowded, 5,000 people, while half as many more stood in a great ring around the edge. Yet the order was perfect, and every word of the speakers could be heard by anyone. There was the regular song service, more of the revival hymns, which had been translated and published specially for the campaigns in Seoul, Taiku, Kwang Ju, and Pyeng Yang, and special choruses from various schools. The Rodeheaver brothers sang their Negro Spirituals, to the unbounded delight of the crowd, who applauded vigorously when they were told in Korean that the song would be "what the black men in the U. S. A. think about heaven."

There was the convincing, winning sermon, always wonderfully translated, then the call for those who wanted to show they were starting the new life to come forward, and and while there were no aisles, for space was too precious, the personal workers, each marked by a bunch of (artificial) maple leaves for a badge, were everywhere, and the crowd had to be pushed back to make room for those who wanted to clasp Dr. Biederwolf's

hand and turn in the card showing their new intention.

Mrs. and Mr. Traveller met some missionaries after the evening meeting, and learned something about what was going on.

Dr. Biederwolf, Homer and Joe Rodeheaver, Miss Saxe and Miss Hay, were on their way to Australia, to hold meetings in the principal cities there. On their way, they arranged for work in Japan, Korea, China, and Siam, paying their own expenses, and leaving to the local people, missionaries and native Christians, the management of the meetings. Seoul had a representative committee, that was trying to make the most it could of five days, including a Sunday.

Singing in Korean, by the visitors was an experiment; the words of the songs had been written out in English letters, as they sounded in Korean, taking care to indicate the division into syllables and words, and the singers had learned them. This was successful beyond all expectation, and the Korean audiences were naturally much touched with the thought that these "Western guests" had gone to such pains for their short stay in Korea.

Every forenoon there was a meeting for Christians only; every afternoon two meetings, at the same time, for students, men and women. It was one of these meetings that had first attracted Mr. T's attention. These were perhaps the best meetings of all, and though largely attended by students from Christian schools, more decision cards were handed in at them than in the big evening meetings.

There were only two of the latter, as the weather was *bad* on Monday and Thursday nights, so the tent could not be used, and only those attended who could find room in the Y. M. C. A. auditorium or gymnasium.

Aside from all these meetings, each necessarily made long by the time taken for interpretation, schools were visited, in and near the city; a call was made upon His Excellency the Governor-General; special meetings were held; the committee in charge had a hectic time making out the schedule day by day,

and seeing that it was adhered to. Only the generous help of friends, and the willingness of the visitors to let themselves be overworked, made the campaign possible.

On Sunday evening the Town Hall was packed with what was said to be the largest crowd it ever held, and 111 cards were signed, about 40 per cent of them by Koreans, in this meeting held for Japanese. Again on Tuesday night there was a double-header, for the Chinese Christians and their friends packed the Y. auditorium, while the Korean meeting was going on in the tent. The singers and speakers went to each meeting in turn, and 72 cards were signed there. The number signed in the Korean meetings was 364, making a total of 557. If the campaign could have lasted two weeks, the number would have been 3 or 4 thousand.

Expenses amounted to something over ₩300, and were met by a subscription raised in Seoul, among all those interested. There was even a small balance.

Post cards have been mailed to those who signed the 374 cards, telling them that the pastor of the nearest church will call upon them soon, and welcoming them to fellowship, and the cards are in the hands of the pastors for this work.

Three resolutions, passed unanimously in the Foreign Church of Seoul, express the judgment not only of the missionaries and other Westerners, but of the Korean, Chinese, and Japanese Christian communities.

"The members of the Seoul Foreign Church express their appreciation of the series of meetings held here by the Biederwolf-Rodeheaver party, and regret only the shortness of their stay, and the unfavorable weather that handicapped them.

"We heartily urge them to visit Seoul on their way back from Australia (or if this is impossible, at some later date) and hold a campaign of not less than three weeks. For this we pledge our full support, and that of the Korean, Japanese, and Chinese churches.

"We wish them Godspeed and great success on their further journey, and fullest success in all their work."



## "Henry Loomis; Friend of the East."

This is a welcome volume presenting the life story of one of Japan's Christian pioneers, Dr. Henry Loomis of the American Bible Society, prepared by his daughter. Miss Clara Loomis is still a missionary in Yokohama and shows her intimate knowledge of the life and customs of the land on every page. In an introduction contributed by Dr. Robert E. Speer he says:—

"There are not a few men to whom Henry Loomis was a guide to a better use of their powers than the world would have got from them without his influence. His great interest, of course, was Japan and the extension of Christianity in Japan . . . But his interest was scarcely less in China and Korea. He did everything he could to bring Christianity to the Chinese in Japan. And from the beginning of missionary work in Korea he

worked, as his biography reveals, for the well-being of the Korean people. There were years when it was not easy for one who loved both Japan and Korea as he did, to hold his affections together. In such years he did his best to judge justly. When his judgments were not sure, his sympathies nevertheless were as clear and warm as sunlight . . . The plainest words describe Henry Loomis best. He was a good, kind man. The best values of life and character were in him, loyalty, faithfulness, modesty, industry, considerateness, love."

The price of this book is \$1.25 and it is published by the Revell Company. It may be ordered through the C. L. S. of Korea, Seoul.

## Notes and Personals.

### Returned from furlough :

Miss Louise Miller, to Soonchun.

Miss Louise McCully and Miss Elizabeth McCully, to Wonsan.

Miss G. L. Cass and Miss E. M. Palethorpe, to Yongjung.

Miss S. Buckland, to Chunju.

### New Missionaries, Canadian Mission.

Miss V. E. Cardwell, R. N., to Hamheung.

Miss M. P. Anderson, to Sungjin.

### Births :

To Dr. and Mrs. J. K. Levie of Kwangju, a son, Elmer Athalone, born Sept. 5th.

To Rev. and Mrs. Thos. D. Murphy of Mokpo, a daughter, Laura Lois, born October 22nd.

To Rev. and Mrs. E. Adams of Chairyung, a son, John Edward, born September 17th.

To Rev. and Mrs. H. W. Lampe of Syenchun, a son, James Sharrocks, born October 9th.

To Rev. and Mrs. F. E. Hamilton, of Pyeng Yang, a son, born October 10th.

### Death :

Caroline Patterson, age nine—daughter of Dr. and Mrs. J. B. Patterson of Kunsan, on September 15th, of scarlet fever.

### Married :

Mrs. Bess McCalla Hall, of Kunsan, to Mr. Robert Harrison of Seoul, on November thirtieth, at Union Methodist Chapel, Seoul.

### Proposed Revision of the Union Hymnal.

The Union Hymnbook Committee of the Federal Council was called to meet in Seoul on Nov. 28th, for the purpose of commencing a revision of the present hymnbook in accordance with the repeated instructions of the Federal Council. In this connection suggestions and criticisms will be welcomed and should be addressed to the convener of the committee, Mr. G. A. Gregg, Seoul.

### Near East Relief.

The Korean, Japanese and foreign community of Korea have decided to participate in the International Golden Rule Dinner on December 2nd, proposed at a meeting of the Near East Association held at Geneva in September.

### Coming Classes and Conferences.

Will all missionaries engaged in evangelistic work send to the C. L. S. the dates of Winter Bible Classes and meetings of Assemblies and Conferences so that a representative of the "Christian Messenger" may attend and give information and collect subscriptions for 1924.

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 AT CHANGCHUN: Chinese Eastern Ry. (for the Trans-Siberian Route).  
 AT CHANGCHUN: Kirin-Changchun Line of the Chinese Gov't Railway.  
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